

# The Hindu Organ.

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JAFFNA, THURSDAY, AUGUST 9, 1928

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The Principal,

Lanka Ayurvedic Medical College,  
J. J. A.

Q 105

### Order Nisi.

#### IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6804,  
Class I.

In the Matter of the Estate of the late  
Ponnamma wife of Sinnakkuddy Sinniah  
of Navaly

- Deceased,  
1. Tambapillai Kartigesu and wife  
2. Sinnachobey of Navaly

Vs.

1. Sinnakkuddy Sinniah of Navaly  
2. Sinniah Tambapillai of do, now at Kabuch-  
tots and  
3. Eastian Emmanuel, Secretary D. C. Jaffna

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before J. C. W. Rock Esquire, District Judge, on July 24, 1928, in the presence of Mr. E. Murgesanpillai Crocor, on the part of the Petitioner and the affidavit of the Petitioner dated June 7, 1928, having been read, it is declared that Letters of Administration to the estate of the said deceased be issued to the 3rd Respondent unless the 1st and 2nd Respondents or any other person shall, on or before August 28, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,  
District Judge.

July 28, 1928,  
Q. 1504.

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Y. 63.

### Order Nisi.

#### IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6836,  
Class I.

In the Matter of the Estate of the late  
Kanthal Nallatamby of Maneppay

Deceased

Nallatamby Kanapathippillai of Maneppay

Petitioner.

Vs.

1. Ponnappillai widow of Nallatamby  
2. Sivagamippillai  
3. Thejagavathy and  
4. Nallatamby Thamo;harampillai of  
Maneppay

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 1st Respondent be appointed guardian ad litem over her minor children the 2nd, 3rd and 4th Respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner coming on for disposal before J. C. W. Rock Esquire, District Judge, on July 9, 1928, in the presence of Mr. E. Murgesanpillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated July 9, 1928, having been read, it is ordered that the abovenamed 1st Respondent be appointed guardian ad litem over her minor children the 2nd, 3rd and 4th Respondents for the purpose of protecting their interests and of representing them in this case and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner as one of his heirs unless the abovenamed Respondents appear before this Court on August 23, 1928, and state objections or show cause to the contrary.

J. C. W. Rock,  
District Judge.

July 21, 1928  
Q 1505.

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H. 65.

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Y. 50 a

The Jaffna Co-Operative Stores Ltd.

That the Tenth Annual General Meeting of the Shareholders of this Company will be held at the registered office, "Maha Mandapam", Grand Bazaar Road, Jaffna, on Monday, the 20th August, 1928, commencing at 4 p. m. to receive the report of the Directors and the statements of accounts for the year ending 30th June, 1928, and for the transaction of such other business as may be brought before the meeting.

Jaffna, 9.8.28. Secretary.

The Hindu Organ.

JAFFNA, THURSDAY, AUGUST 9, 1928.

STUDY OF PERIAPURANAM.

II.

APART FROM ITS GREAT SPIRITUAL value "Periapuranam" is a national poem. St. Sekillar is perhaps the only Tamil poet who understood the philosophy of Tamil history and realised that the life of St. Sambanthar had a national significance besides its great spiritual value to the world. The Tamil Land had its spiritual mission to fulfil and it found its fulfilment in the life and achievement of St. Sambanthar. In the seventh century centuries which ignored the existence of God exercised predominant influence over the minds of people not only in the Tamil Land but throughout India. The most influential dynasties in the Tamil Land were Jains. In every nook and corner of the country Jaina or Baddhistic schools, monasteries and temples could be seen. It was a period of painful struggle for existence for the Saiva religion. Minds of many people had been perverted and the country was becoming devoid of true knowledge of God and religion. It was at this crisis that St. Sambanthar took human form in the land of the Tamils to counteract the influence of Jainism and Buddhism and to show to the world the path of true religion.

"தவம்பெருக்கும் புவலிவினமன்முதலாம் பரமமயம். பவம்பெருக்கும் புராதெரிசன் பான் பட வந்துழிவிசைமறம். மபெருக்குஞ் சண் கையிலே தாலிவசை சங்கனொலாஞ், சிவம்பெ ருக்கும் பிண்டையா திருவவதா சஞ்செய்தார்"

"The most instructive portion of history," says Thomas Carlyle, "is the life of great and good men". The great men give the driving force to the activities of a nation. They by their message and life kindle a new enthusiasm and place before it a new ideal and a new vision. St. Sambanthar was such a man. His birth marks a new era in the history of the Tamils. The influence of the Saiva revival which he ushered into being was felt not merely in the Tamil Land but in countries situated beyond its borders. The national glory and significance of his life and achievement were thus expressed by Sekillar,

"திசையினாத்தின் பெருமையெலாம் தென் றிசையே வென்றேற, மிசையெலாம் பிரவுலகு மேதிரிசைய தனிவெல்ல, வசைவில்கெழுந் தழியுமுழக்கே யயவ்வழக்கின் றறறைவெல்ல, விசையுமுற மேயயறிவு மிடங்கொன்றி தினை மெருக."

Another important fact which establishes the title of the "Puranam" to be called a national poem is that all the sixty-three saints are Tamils. They lived, moved and had their being in the Tamil country. The cities and the towns described in the "Puranam" are all in the Tamil country. The King under whose patronage it was written was also a Tamil. No Tamil can read it without feeling the glow of patriotic emotion in his heart.

A poem to be considered national should also have reference to the national achievements in the field of politics and economics. No doubt the "Puranam" is primarily a religious poem. But St. Sekillar lived in one of the most glorious epochs of Tamil history. In the

eleventh century the Tamil Land produced kings of more than ordinary capacity. Raja Raja Cholan, Rajendra Gangai Konda Cholan, Rajathi Raja Cholan, Rajendra Parakesari Varma Cholan, Veera Rajendra Cholan and Kalatunga Cholan have not only glorified the Tamil people and revealed their military genius but left their permanent impress upon the civil and religious side of the Tamil national life. It will be impossible to a contemporary writer to write an important poem without referring to the national achievements of the period. The following stanza which sums up the Chola greatness of the period is found in Pakal Cholanan Puranam

"ஔருகுடைக்கீழ் மல்க்கொ புரிமையினின் மணம்புணர்ந்து, பருவரைத்தேன் வென்றிழி னூற் பார்மணன் பணிசேட்பத, திருமலர் த கம்பெருகு செங்கோலின் முறைநிற்ப, வறந் தமறச்சை வந்தழைப்ப வரசளிக்கு மர்க்களில்"

The Cholas ruled over an extensive empire, which included several countries beyond the confines of the Tamil Land. In more than one place St. Sekillar refers to the planting of the Tiger Flag of the Cholas on the Himalayas.

"புண்டரிகம் பொன்வரைமே தேற்றிப் புவி யளிக்குந், சண்டாரன் வெண்கலிசைத் தார்வள வர், சோடைமடி"

This is no empty boast but a historical fact. Rajendra Gangai Konda Cholan who conquered Bengal and Behar followed the tradition of his illustrious ancestor Kari kal Cholan by planting the Tiger Flag on the Himalayas. This King is the grand-father of Sekillar's patron, Kalatunga Cholan. St. Sekillar should have been personally aware of this achievement or he should have learnt it from the lips of his father or he should have read it in the Imperial Records kept in the palace.

The third line refers to the great prosperity which the Empire enjoyed under the beneficent rule of the Cholas. Three conditions are necessary for the prosperity of a country. St. Thiruvalluvar has said "உறுப்பிழைவாய்ப்பிணிபுஞ், செறுபகை யுஞ் சோர திவ்வயதா ளெ" (Immunity from foreign aggression, famine and pestilence constitutes the basis of prosperity of a country). The Cholas by the might of their arms freed their vast empire from external aggression. By a strong, well-organised central administration with large powers of devolution to village and town organisations they secured internal peace and order. They prevented famine by constructing reservoirs and tanks for the artificial irrigation of the land. They maintained a powerful navy which secured the freedom of the seas for commerce. The Tamilian merchants traded with all countries of Eastern and South-eastern Asia and Malay Archipelago. In the last line of the last but one stanza of Tirunaduchorippu the poet says that pestilence fears to enter the Chola land. (மோதிய வெஞ்சுந்தா மஞ்ச முறு பிணி வரத்தா மஞ்சு.) Above all these the Kings administered even handed justice between man and man. It is said that Chola sceptre never swerved from justice and right.

"வம்புய மலரான் மர்ப் னப்பாய சென்னுஞ் சீர்த்தச செம்பியன் செங்கோ லென்னத் தென்னன் உ கிமித்த தன்றே"

In the last line the author refers to the promotion of the Saiva religion under the Cholas. All the kings of this dynasty were devoted Saivas. They did everything in their power to promote Saiva religion. Raja Raja Cholan after terminating his career of conquest took the name of Sivapathasekaran and spent his remaining years in building temples and by popularising the Thevarams of the Saiva Saints among the people. After his death the Buddhist dynasty of Sri Bhaja of Sumatara was making aggressions on the Saiva colonies in Eastern and South-eastern Asia. To prevent Chola intervention the King of Sri Bhaja formed a strong alliance with Malipala, the Buddhist King of Bengal and Mahinde, the Buddhist King of Ceylon. Rajendra Gangai-Konda Cholan was more than a match for these three Kings. Ceylon was conquered, its King was captured and sent as a prisoner to Tanjore. He returned to his country and began his career of conquest until he reached the bank of the Ganges and captured Malipala. Then he returned to Kalinga whence he fitted out a successful expedition to Sri Bhaja, which resulted in killing the King, Vijayatunga Varman and annexing his dominions. Sumatara and its dependencies were annexed to the Chola Empire. This was the fate of the Buddhist confederacy against Saiva dynasty. It was a period when the Kings wielded their sword for the protection of the Saiva religion. ("வருவரைத் தைவந்தழைப்ப வரசளிக்கு மர்க்களில்") No further evidence is necessary to consider "Periapuranam" as a national poem.

LOCAL & GENERAL.

KAJANG TAMILS' ASSOCIATION:—Capt. J G Crawford M A (Oxon), M O S, District Officer, Ulu Langat, is elected as the Patron of the Kajang Tamils' Association.

CEYLONESE TO ENGLAND:—Mr. V. Sivaganam of "Luxmie" Campbell Park, Colomb, will be proceeding to England on the 9th instant (today) by the N. Y K. "Katori Maru" to complete his studies in medicine.

PERSONAL:—Mr. N. W. Navaratnam, who arrived on the 5th inst. from the F. M. S. on a short holiday, is staying with Dr. Somasundaram of the Jaffna Hospital. He returns to Colombo next Saturday en route to Kuala Lumpur.

ANURADHAPURA VIVEKANANDA SOCIETY:—The third anniversary celebration of the Anuradhapura Vivekananda Society will take place on the 11th and 12th August, at the Society Hall, Sittampalam Road, Anuradhapura. A crowded program has been arranged for the celebration.

"PYARI - MAMATA":—The Jaffna Picture Palace will screen the magnificent production entitled "Pyari Mamata", an Indian drama, full of intrigues and thrills, commencing from Saturday, the 11th to Tuesday, the 14th. This picture which is acquired at great cost promises to be worth seeing.

VELANAI SARASWATHY VIDYASALAI:—It is proposed to open classes shortly at the Velanai Saraswathy Vidyasalai to prepare students for the Copy Training College Entrance Examination and for the Jaffna Oriental Studies Society Entrance and Sala Pandit Examinations. A notice advertising to the above appears in the business columns of the Tamil Edition of the "Hindu Organ" in today's issue. Full particulars may be obtained from the Headmaster of the School.

JAFFNA DISTRICT CO OPERATIVE CENTRAL BANK:—A public meeting regarding the organisation of a District Co-operative Central Bank for Jaffna will be held at the Jaffna Kuchcheri Sales Bungalow on the 1st. of September at 4. P. M. The Government Agent N. P. will preside and Mr. W. K. H. Campbell, Joint Registrar, Co-operative Societies, assisted by Mr. J. A. Mayber, Assistant to the Registrar, will explain the objects and functions of the Bank.

CO OPERATIVE CONFERENCE AND TRAINING CLASSES:—The Annual Jaffna District Co-operative Conference and Training Classes of the Office-bearers of Co-operative Societies will be held this year at the Nelliady Government School from the 20th. to the 22d instant. The Classes will be opened by the Government Agent at 9.30 A. M. on the 20th. The Joint Registrar, Mr. W. K. H. Campbell and the Assistant Registrars, Messrs J. A. Mayber and W. P. A. Cooke, and the Inspectors, Messrs F. A. Sandrasagra and R. C. S. Cooke will be the Lecturers.

ALL CEYLON TAMIL POLITICAL CONFERENCE:—At a meeting of the Executive Committee of the All-Ceylon Tamil Political Conference held on the 31st ult. it was unanimously decided to summon a full Session of the Conference on the 25th August, 1928, to discuss the Resolutions to be submitted by the Executive Committee with reference to the vital subject of the new Scheme of Reforms popularly known as the Donoughmore Report. The sub-Committee's draft resolution to be placed before the open session for discussion will be published in the papers in due course.

The Northern Assizes.

LAST CASE UNDER TRIAL

The eighth and last case in the calendar was taken up for trial on Monday last before Mr. Justice Allen Driberg and an English-speaking Jury with Mr. C. H. Oathiravelpillai, as Foreman in which one Vinayar Kanap thipillai of Pulciy West stands charged with abduction and wrongful confinement of and rape on, one Mammah (20) daughter of Paramu Sabramaniam of the same place on the 23 d of November, 1927. Eight other accused who stand charged with aiding and abetting the above offences are Kander Nagan alias Pary, S. Manikam, K. Kasagabal, Cyril Corea Appunamy, A. Vyramuttu, T. Kaly, a woman Kaly, and Thamban. All the accused severally pleaded not guilty. The 1st accused is defended by Mr. S. D. Tampoe instructed by Mr. T. N. Subbiah; the 2d, 3d, 7th, 8th and 9th by Mr. Julius Philipa instructed by Mr. W. M. S. Tampoe; the 4th accused by Mr. T. K. Nallath instructed by Messrs R. R. Nallath and V. R. Mallegan; the 5th accused by Mr. Sam. A. Sabapathy and the 6th accused by Mr. V. Joseph instructed by Mr. M. Sivaprasadam.

The trial is proceeding to day.

Letters To The Editor.

THE RAMAKRISHNA MISSION INCORPORATION ORDINANCE.

Sir, The questions raised in my last letter remain unanswered, either because they are too vague questions to answer, or because those responsible for the introduction of the Bill in Council live in heights far beyond the reach of public opinion, or because the questions are too trivial to be answered. In whatever light the R. K. Mission may view them, every devotee must realize their importance and insist on their being answered publicly once and for all. Even Swamis are answerable to the public if they want their help and sympathy.

Let me examine now the objectionable features of the Ordinance. The preamble states that "a Society styled and known as the R. K. Mission has heretofore been established at Jaffna, Trincomalee and Batticaloa, for the purpose of effectually carrying out and transacting all matters connected with the said Society according to the rules agreed to by its members." I do not know if such regularly constituted societies do exist; if they do, the public must know, (a) the number of members on the roll of such society, (b) its office bearers, (c) the number of meetings held, (d) the rules agreed to by its members, (e) the nature of work done, (f) the Secretary's report and (g) the Treasurer's balance sheet.

It would also be interesting to know whether the proposed Ordinance was discussed at any duly convened meeting of these societies, whether all the members of the first Board of Management were shown the draft, and how many of them agreed to it in its present form.

The original draft shown to some is substantially different from the present one, and some desire that even their permission was not got to include their names in the Board.

Section 3 of the Ordinance sets forth the objects for which the corporation is constituted. Section 3 (a) reads as follows: "To impart and promote the study of Hinduism and its principles as propounded by Ramakrishna Paramahansa and practically illustrated by his own life". (The italics are mine) Any one familiar with the history of the growth of Christianity or of Buddhism, or of Islam cannot but see in this section, an attempt to sow the seed of a new cult which will within a decade develop into a religion, and divide the Shaivites of Ceylon into two factions one perhaps hostile to the other. Jesus was born in Judaism; claimed to be the Messiah foretold in the Old Testament and did not intend to build up a religion in his name. But his followers founded in his name a religion, which led to most oppressive and bitter struggles with the old faith. Similarly the various sects into which Christianity is divided today owe their existence to some Christian saint or other; and we know how they have divided the Christians into so many hostile camps often warring with each other.

Such has been the history of Buddhism also. Buddha was born a Hindu, lived and died a Hindu. He only emphasized certain aspects of Hinduism. But after him his followers established a new religion often rightly characterized as "the rebel child of Hinduism". We know how hard our Shaiva sages struggled to free the Thamilakam from the onques of Buddhism.

When Sri Ramakrishna was alive the public knew of him as a great Hindu Saint with wonderful powers of God realization. The word "follower" was not then thought of in connection with him. Even Swami Vivekananda did not, as far as I am aware, call upon the people to brand themselves as the followers of Ramakrishna. Nor did he preach Hinduism qualified by the words "as propounded by Ramakrishna". To him Hinduism propounded by Sri Ramakrishna was not different from the Hinduism already extant. But where the chief Disciple who had access to the innermost spiritual experiences of his Master saw no difference, his followers are trying to create a distinction. Already they are at work granting Ramakrishna as a Divine Incarnation, whose message is different from those of other saints. When they succeed in driving home this incarnation idea into the hearts of the masses, then it will be time to take the next step, that is found a new religion in his name. This is no idle fancy; no fond delusion; no baseless phantoms. This is the verdict of history; and invariably history repeats itself.

Therefore I warn my co-religionists to beware of this new Missionary enterprise, this subtle and insidious attempt to further divide the Shaivites of Ceylon. The "proverbial tolerance of the Hindus" is a phrase invented by designing Missionaries to lull us to sleep to make it easier for them to carry on their work of proselytization undisturbed and unopposed. The sanctified sages of Thamilakam have by example and precept taught us how to oppose such an attempt. Therefore insist on the clause 3 (a) being altered so that we may not be further divided.

Continued up.

Sir,  
Please permit me also to make certain observations on the proposed Ordinance incorporating the Ramakrishna Mission (Ceylon Branch), in addition to what has appeared already in your paper on the subject.

It is doubtful if there is in existence at present in Trincomalee a branch of the Ramakrishna Mission having its own constitution and if so, it would be interesting to know the names of the members enrolled so far. The local representative of the Mission has till now mainly directed his activities to the educational side with a Board or Committee to assist him, consisting of members chiefly interested in the maintenance of the Hindu School entrusted to the Mission in 1925 by the Hindu community. It is not possible to find out how many of these members are actually in sympathy with the general object of the corporation as stated in the Ordinances. Public meetings have been occasionally convened by the Swamy in charge of the work here, wherever advice and assistance were needed. But no meeting was held for the purpose of consulting the public with regard to the incorporation of the Mission, nor was the constitution submitted to them for consideration.

It is also not clear how the members of the first Board of Management under the constitution have been selected and whether they are all really qualified to serve on the said Board of Management as members following the form of Hinduism as defined in section 3 (a) Information is wanting as to what sacred books are published by the Mission in which the teachings, etc., of its founder are embodied and presented to the members for the purpose of imparting and promoting the study and practice of Hinduism according to the Mission's conception of Hinduism. Explanation is also wanting of the term "followers" appearing in rule 3 (1) It is very vague and requires clear definition. Section 5 (1) provides that it shall be lawful for the Board of Management at any of its meetings by a majority of the members present and voting at such meeting to make rules for all purposes of conducting the affairs of the corporation and accomplishing its objects. It is doubtful whether this will ensure that the rules made will not in any way tend to work against the interest of the corporation. Such rules therefore must be passed by the votes of not less than two thirds of the members present at the meeting. Section 5 (3) practically reduces the Board of Management to be one of mere advisers, having no share in the effective administration of the Mission (Ceylon Branch) thus placing in the hands of the President of the R. K. Mission at Belur, supreme power of control of the affairs of the corporation, in spite of his being a stranger, as he is, to the condition prevailing in this Island.

Section 7 makes it obligatory on the corporation to pay all debts and liabilities of the centres in the Island where the Mission is now working. This empowers the corporation to utilise the funds belonging to one centre in assisting another centre in need of pecuniary help. It would not be fair to impose any such obligation on a centre when it may adversely affect its own progress. Safeguard must therefore be provided against such a contingency. Section 10 requires that in no event shall the assets belonging to the corporation be taken outside the limits of Ceylon. It is but right that this should be further restricted by having the assets belonging to each centre in the Island applied for use only in that centre, at the almost in the district in which it is situated, instead of being taken for use outside its limits.

Rule 5 (1) requires that the President and the Vice President shall be nominated by the President of the R. K. Mission at Belur. Though it is not explicitly stated so, it would be his natural inclination to select two from among the monastic members, if available, and nominate them to these offices. Further rule 5 (4) insists that the Secretary shall be a monastic member. It is clear by this rule undue concentration of power is sought to be retained in the hands of the monastic element, displaying thereby lack of confidence in the lay members in general.

Rule 3 lays down that special meetings of the Board of Management shall be convened only by the President or the Vice President. This deprives the right of the other members of the board to call a special meeting through the Secretary even when a critical situation arises, demanding immediate solution. Power to convene an emergency meeting of the Board through the Secretary must also be entrusted to the other members, if not less than 7 of them, deem it necessary to do so.

Trincomalee,  
3d August, 1928.  
Yours etc,  
"Interested".

Continued.

I shall in my next article compare and contrast this section of this Ordinance with section 10 of the Ordinances by which Sir P. Ramaswami, the greatest Shaivites of today, incorporated the Parameshwara College; and thus show to your readers the ideal to be aimed at in the education of Shaiva children.  
Jaffna,  
8 August 1928  
Yours etc,  
A Shaivite.

### A New School at Kuppilan. UNDER THE HINDU BOARD.

The residents of Kuppilan have opened a new school to be known as Vignooswara Vidyalaya. The management of the school is vested in the Hindu Board for the Promotion of Education. Mr. V. Thambiraja, Professor S. C. and his brothers have very generously donated to the Hindu Board the land in which the school stands. We wish the new school all success and hope that the residents would do all in their power to make it efficient.

#### A PUBLIC LECTURE.

In the above school hall, a public lecture was delivered on Sunday the 5th inst. by Swami Rudra-kodiswarar of Parameshwara College on 'Mind and its Culture' before a large audience. Mr. M. S. Sasaratnam, Secretary Hindu Board, presided and introduced the lecturer. The Swami said that the human brain was only an instrument of mind. The mind was divisible into four sections, each section having a definite function. Man must strive to kill the animal instincts and develop the nobler instincts. This could be done only by the acquisition of knowledge. Therefore schools were very important, and the people have done well in opening the school. He wished the school all success.

Then the Chairman addressed the meeting. He dwelt on the benefits of Shaiva schools, and illustrated from the lives of the Saints the need for sacrifice, 'Bhagyam', without which nothing great can be achieved in life. He appealed to the audience to contribute each his mite and make the school the pride of the village.

He was followed by Mr. C. Mayilvakannan, who explained to the audience the aim of the Hindu Board, its constitution, the work it has already done, and its great future. The school was but an infant, and as such required the fostering care of the inhabitants of the village. They must supply the necessary furniture and look after the school with all the loving care of a mother.

Mr. C. P. Sanderbarthman thanked the audience for their help and cooperation, and the speakers for their kindness in coming there and helping them in their work. The meeting came to a close with the singing of Thevaram.

### Mayiddapuram Kovil Festivals.

#### SPECIAL TRAIN SERVICE.

The most important festivals at the ancient and historic shrine of Mayiddapuram Kandaswamy Temple where the festival season is going on will commence on the 12th, 14th and 15th inst. The Aadi Amavasi Theertham (New Moon of the Tamil month of July) falls on the last mentioned date. To cope with the heavy pilgrim traffic the Railway authorities have made arrangements to run special trains on the above mentioned dates. From the 9th to the 15th inst. all local and special trains except the Colombo Up and Down night mail trains will stop at the Mayiddapuram level-crossing for the convenience of the pilgrims.

On the Tuesday and Wednesday the 14th and 15th inst. the usual Rail Motor which leaves Kankesanurai at 6.48 a. m. will leave at 7.35 a. m. and reach Jaffa station at 8.25 a. m. On the 15th inst. instead of the Rail Motor that leaves Kankesanurai at 1.12 p. m. a special train will run stopping at all the sections in which the Rail Motor halts.

A special train will leave Pallai on Sunday, the 12th inst. at 8 a. m., reach Jaffa station at 9.30 a. m. and arrive at Mayiddapuram at 10.13 a. m. In the evening a special will start from Kankesanurai at 4 o'clock, reach Mayiddapuram at 4.15, arrive Jaffa station at 4.54 and reach Pallai at 6.48 p. m.

On the 14th inst. two specials will run from Pallai to Mayiddapuram, starting respectively at 4.30 and 9.45 in the morning, arriving at Jaffa station at 5.42 and 11.35 and reaching Mayiddapuram at 6.24 and 12.34 p. m. Down special will run from Kankesanurai to Pallai starting at 6.30 a. m., reaching Mayiddapuram at 6.58, arriving Jaffa station at 7.37 and reaching the destination at 9.3 a. m.

On Wednesday, the 15th inst. the Aadi Amavasi Day, a special will leave Kankesanurai at 6.30 in the morning, reach Mayiddapuram at 6.58, arrive Jaffa station, at 7.37 and reach Pallai at 9.3 a. m. while a special will leave Pallai at 9.45 in the morning, arrive Jaffa station at 11.35 and reach Mayiddapuram at 12.34 p. m.

### JAFFNA COLLEGE.

Old Boys of Jaffna College are cordially invited to the College Day celebration to be held on Saturday the 11th inst. and renew their friendships with the College.  
Vaddukoddai, Pres. J. Bicknell.  
6th Aug. 1928. Sec. D. S. Sanders.  
Misc. 1263.

### Keerimalai Baths.

#### SUGGESTED SANITARY IMPROVEMENTS.

The Chairman, Village Committee, Telli-palai, Mr. V. Oosmaraswamy, Proctor S. U., has issued a circular letter to the Chairmen of the other Village Committees embodying certain rules and a questionnaire re Keerimalai Baths, requesting the latter to offer their suggestions and criticisms on the rules and their replies to the questionnaire. It is proposed by the Committee to finally discuss and adopt the rules at its meeting to be held on August 15th, 1928 and then forward same to the Government Agent, N. P., Jaffna, for his approval and sanction.

#### SPECIAL RULES.

The following are the rules referred to above:—

The open space, facing the Sea shore on the North, and lying between the Achchidai Mandapam on the East, the Tank on the West and the charity Madam (close to the Tank), the Pillayar Temple and the Swami Mandapams on the South, is reserved for the free and convenient access of persons to the Sea and to the Tanks for bathing, performances of rituals etc.; and no part of this area shall at any time be used as a car or carriage stand or a resting place for cars, carts, bulis or horses.

It shall be the duty of the V. O. watchers to keep the Tanks and their surroundings and the area defined in rule 1 scrupulously neat and clean and prevent as far as it is in their power any act of nuisance falling under V. O. Rule 3-c. 97 (1) (4) (5) (8) (9) (11) (13) and (15) being committed by any person in such places and to report or bring to the notice of the Police Vidhans of Keerimalai the commission of any such nuisance.

Cars or other vehicles may on ordinary days have access to the Sea shore and the area aforesaid for the limited purpose of enabling persons to get down from, or into, such vehicles or for loading or unloading articles of luggage or other utensils or accessories.

But on high festival days such as the Adi Amavasi and other special Theertham days, no vehicles shall under any circumstances be permitted to proceed beyond the installed terminals of the Mayiddapuram—Keerimalai Road.

Cars and other vehicles may on ordinary days be halted on the road side facing the triangular area in front of the Visuvanther Temple; and this triangular area may on ordinary days serve as a carriage stand or resting place for vehicles, horses and bulis.

But on festival occasions, like the Adi Amavasi day and other special Theertham days no vehicles shall be permitted to be taken on the Mayiddapuram—Keerimalai Road to the west of the point of its junction with the Kankesanurai—Ponnasalai Road; and no part of the triangular area in front of the Visuvanther Temple shall be used as a halting place for vehicles or bulis or horses on such festival occasions.

No person suffering from tuberculosis or other infectious disease shall under any circumstances gain admission to the charity Madams at Keerimalai or to the Tanks in charge of the V. O.; and it shall be the duty of caretakers of each of the Madams and the V. O. watchers to see that this rule is strictly enforced.

V. O. Rules 16 20 shall be strictly enforced in respect to Madams or other private dwellings resorted to by the public as eating houses and in respect to tea and coffee boutiques at Keerimalai.

V. O. Rules 63 65 shall be strictly enforced in respect to persons behaving in a drunk and disorderly manner or loitering or lurking in the premises, or using abusive and indecent language in or about the vicinity of the Tanks or the Madams or the temples at Keerimalai.

Washing cloths in either of the Tanks, using soap, seykakai or similar substances to cleanse the head or body while bathing in the Tanks, or getting into the tank water with such substances rubbed on their bodies without having washed away any such substances from the body before getting into tank, clearing the throat and throwing out phlegm into the tank water and washing animals or vehicles in the portion of the sea or beach reserved for the bathing of people shall be treated as acts of nuisance punishable under the V. O. Rules.

No public entertainment or dance or musical party shall be held at Keerimalai without a license having been obtained for that purpose from the Chairman.

It shall be the duty of the Police Vidhans of Keerimalai to see the above rules enforced and to report every breach of such rules to the Chairman and to prosecute such offenders.

For the effective enforcement of such rules and to avoid the inconvenience of taking away the P. V. of Keerimalai from his duties therein to attend the V. O. Court for prosecuting offenders, the Chairman may, if found necessary, hold sittings of the V. O. at Keerimalai with notice of the time and place of such sitting to all concerned, summoning three or more Committee Members to attend such sitting for the disposal of cases arising out of breach of the above rules.  
(Continued up)

### Vote for Women.

#### JAFFNA LADIES E-CHEW POLITICS. PLEASURES OF HOME LIFE PREFERRED.

Opinion in Jaffna is strongly divided on the question of female franchises. While a few women welcome the franchise, the majority of the educated class is opposed to it. The representative of the "Ceylon Morning Leader" in an interview was able to ascertain the views of two ladies belonging to the educated class in Jaffna:—

PREFERS THE CLOISTER AND THE HEARTH.  
Mrs. Rinoo Rajaratnam, of Ma'lakam, interviewed said:—  
"My education was in a Convent; as such I am imbued with ideas of the cloister and the hearth. In fact the former has its charms for me yet in spite of the tender demands of the latter. I cannot for the world imagine how women especially the married ones can find time to worry about anything excepting their domestic circles. In the case of course of the "wallflowers," it is different. They must have surely something to occupy their attention and politics are not bad in that way. In the case of course of very young ladies, I do not think at any rate in Ceylon that their education suits them to take a very intelligent view of men and matters. I wonder if it would be libellous to my sex, if I say that many a vote would be decided by the appearance of candidates than their capacity for public work."

"STILL PREFER THE WAYS OF MY GRANDMOTHER."  
Mrs. S. Vijayaratham, wife of Mr. J. H. P. Vijayaratham, Proctor, Jaffna, said:—  
"As I told you the other day, that I have neither the time nor the interest for politics; practically all I have to say."

Will you not be exercising the rights of franchise should the recommendations be adopted? asked the Proctor.  
"I wonder how many ladies in the Island would like to answer that question because don't you think that the answer gives an indication of one's age?" laughingly remarked Mrs. Vijayaratham.

"However, I do not think even if I should be qualified that I would care to exercise the right. My home and my domestic duties take up practically all my time and what little leisure I enjoy I would prefer to frolic with my child or read something soothing and not exciting."

"Perhaps I belong to the old school but I still prefer the ways of my grandmother to the dash of what is known as the modern educated girl."

#### Continued. A QUESTIONNAIRE.

Questionnaire addressed to the public in general, and to all local self-governing bodies in Jaffna in particular:

What devices would you suggest for the creation of a permanent fund (or effecting improvements re Keerimalai Baths) to be pooled in the Jaffna Kasabeheri as the "Keerimalai Trust Fund"?

If all local self governing bodies of Jaffna co-operate in the creation of such a fund what machinery would you suggest for the control and disposal of such "Trust funds" so that all such bodies and the public may have a voice in such control and disposal?

Do you consider it advisable to levy a small fee of a few cents to meet the ordinary expenses of the maintenance and upkeep of the Tanks in a good sanitary condition—say from those using the ladies' tank? Or would you advise the placing of an Undiyal Box near each of the said Tanks for voluntary droppings etc? If neither of the above courses is feasible with other ways or means can be adopted to make a levy to meet the current expenditure and keep the institution going?

Is a Gala necessary for the large number of cars and other vehicles resorting to Keerimalai daily? If you decide to have such a Gala, how are the enormous numbers of vehicles pouring in, on the Adi Amavasi day or other special Theertham festivals to be accommodated?

What practical methods would you suggest for preventing the increasing influx of Tuberculous patients to the public Tanks, and to the Keerimalai Madam? What remedial measures could be adopted against possible infection of the Tank water by the bathing of persons unknown or unsuspected to be suffering from infectious diseases?

Is any latrine accommodation possible in any part of the area to the north of the road without polluting the spring water? How and where would you suggest the making of provisions for such latrines to the south of the road?

Do you consider it necessary to secure the services of a female washer for the ladies' tank; and if so can the present contributions of the V. O's be increased proportionately to meet the costs?

What devices would you suggest to stop the illicit sale of Ganja and other excisable articles that is said to be rampant in Keerimalai?

What in your opinion are matters requiring urgent attention at Keerimalai besides those specially referred to in the above questions?

The New Government.

A CLASS GOVERNMENT.

FRANCHISE.

It is feared in some quarters that the male and female franchise proposed by the Reform Commission may involve great hardship in the working of the election.

"I proposed manhood suffrage all round so that all men including the depressed classes may have a vote each. Even females may be given a vote if they care to have it.

"By giving the franchise to the villages, European planters in the planting districts up-country have every chance of being elected representatives, and there being many such villages in these planting districts there is every chance for the European Planter to be elected a member of Council.

"The representative elected will naturally be one with broader and better views of political life than the ordinary voter and the selection of a member by these representatives, not necessarily, out of their own number, must certainly satisfy those who are against the 'counting of mere heads' though in fact those heads are at the bottom of the election of members."

MINISTERIAL GROUPS.

In fighting the evils of communal representation the Commission has unconsciously unannounced, a system involving a creation of parties on the caste lines, both of which the Commission says "would be fatal to the best interests of the country."

In these circumstances I would suggest that instead of the groups having to be elected by the Council, the members should be allowed to form into groups instead of merely 'indicating their individual preferences' for the Council to act for or against. Most incongruous parties may be by the election, grouped together much against the wish or preference of the individuals.

ELECTION OF MINISTERS.

It may have been better if this was left to the ballot of the Council rather than to that of each of the groups, and the groups to be elected by the Ministers instead of the reverse order proposed by the Commission.

B. KATIRIBU.

Mahatmaj's Autobiography.

CHAMPARAN ENQUIRY.

The following is the latest instalment of Mahatma Gandhi's autobiography as appearing in "Young India":—

To give a full account of the Champaran inquiry would be to narrate the history, for the period, of the Champaran ryots, which is out of the question in these chapters. The Champaran inquiry was a bold experiment with truth and ahimsa, and I am giving week by week only what occurs to me as worth giving from that point of view.

But to return to the subject matter of this chapter. The inquiry could not be conducted in Gorakhpur's house, without practically asking poor Gorakhpur to vacate it. And the people of Mithani had not yet shed their fear of the extent of renting a house to us. However Brajakhorebhabu tactfully secured one with considerable open space about it, and we now removed there.

It was not quite possible to carry on the work without money. It had not been the practice hitherto to appeal to the public for money for work of this kind. Brajakhorebhabu and his friends were mainly valia who either contributed funds themselves or found it from friends whenever there was an occasion. How could they ask the people to pay when they and their kind could well afford to do so? That seemed to be the argument. I had made up my mind not to accept anything from the Champaran ryots. It would be bound to be misinterpreted. I was equally determined not to appeal to the country at large for funds to conduct this inquiry. For that was likely to give it an all India and political aspect. Friends from Bombay offered Rs. 15,000, but I declined the offer with thanks. I decided to get as much as was possible with Brajakhorebhabu's help from well to do Biharis living outside Champaran, and if more was needed to approach my friend Dr. P. J. Mehta of Rangoon. Dr. Mehta readily agreed to send me whatever might be needed. We were thus free from all anxiety on this score. We were not likely to require large funds, as we were bent on exercising the greatest economy in conformance with the poverty of Champaran. Indeed it was found in the end that we did not need any large amount. I have an impression that we expended in all not more than three thousand rupees, and as far as I remember we saved a few hundred rupees from what we had collected.

The ordinary ways of living of my companions in the early days were a constant source of misery at their expense. Each of the valia had a servant and a cook, and therefore a separate kitchen, and they often had their dinner as late as midnight. Though they paid their own expenses, their irregularity worried me, but as we had become close friends there was no possibility of a misunderstanding between us and they received my ridicule in good part. Ultimately it was agreed that the servants should be dispensed with, that all the kitchens should be amalgamated, and that regular hours should be observed. As all were not vegetarians and as two kitchens would have been expensive, a common vegetarian kitchen was decided upon. It was also felt necessary to insist on simple meals.

These arrangements considerably reduced the expenses and saved us a lot of time and energy and both these were badly needed. Crowds of peasants came to make their statements and they were followed by an army of companions who filed the compound and garden to overflowing. The effort of my companions to save me from darshan seethers were often of no avail, and I had to be exhibited for darshan at particular hours. At least five or seven volunteers were required to take down statements, and even then some people had to go away in the evening without being able to make their statements. All these statements were not essential, many of them being repetitions, but the people could not be satisfied otherwise, and I appreciated their feelings in the matter.

Those who took down the statements had to observe certain rules. Each peasant had to be closely cross examined, and whoever failed to satisfy the test was rejected. This entailed a lot of extra time, but most of the statements were thus rendered incontrovertible.

An officer from the C.I.D. would always be present when these statements were recorded. We might have prevented him, but we had decided from the very beginning not only to mind the presence of C.I.D. officers but to treat them with courtesy and to give them all the information that was possible to give them. This was far from doing us any harm. On the contrary the very fact that the statements were taken down in the presence of the C.I.D. officers made the peasants more fearless. Whiles on the one hand excessive fear of the C.I.D. was driven out of the peasants' minds, on the other their presence exercised a natural restraint on exaggeration. It was the business of C.I.D. to strap people, and so the peasants had necessarily to be cautious.

As I did not want to irritate the planters, but to win them over by gentleness, I made a point of writing to and meeting such of them against whom allegations of a serious nature were made. I met the Planters' Association as well, placed the ryots' grievances before them and acquainted myself with their point of view. Some of the planters hated me, some were indifferent, whilst a few treated me with courtesy.

Balurchat Famine Relief Fund.

:—

HINDU MISSION'S APPEAL.

To alleviate the distress of the starving millions owing to the severe famine that has been raging in Balurchat, in the district of Dinajpur (North Bengal), relief work has been commenced by the Hindu Mission, Calcutta. Bankura Kholna, Murshidabad and other districts in Bengal, too, are in the grip of devastating famine. Hence, large sums of money are required to cope with the situation. The Mission has appealed for generous contributions towards the relief of the suffering humbly.

During the week ending in 21st. of July contributions have been received amounting to Rs 1793/6/0. —Our.

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Mis. 1267.

Earning While Learning.

MAHATMA ADVISES POOR STUDENTS.

"Mahatma Gandhi writes in 'Young India':"

The suggestion has of late been made in these columns that in order to make education compulsory or even available to every boy or girl wishing to receive education, our schools and colleges should become almost, if not wholly, self-supporting, not through donations or State aid or fees exacted from students, but through remunerative work done by the students themselves. This can only be done by making industrial training compulsory. Apart from the necessity which is daily being more and more recognised of students having an industrial training side by side with literary training, there is in this country the additional necessity of pursuing industrial training in order to make education directly self-supporting. This can only be done when our students begin to recognise the dignity of labour and when the convention is established of regarding ignorance of manual occupation a mark of disgrace. In America, which is the richest country in the world and where therefore perhaps there is the least need for making education self-supporting, it is the most usual thing for students to pay their way wholly or partially. Thus says the Hindustanee Student, the official bulletin of the Hindustan Association of America, 500 Riverside Drive, New York City:

"Approximately 50 per cent of the American students use the summer vacation and part of their time during the academic year to earn money." 'Self supporting students are respected,' writes the bulletin of the California University. With reasonable diligence a student can devote from 12 to 25 hours per week (during the academic year) to outside work without seriously interfering with college work of 12 to 16 units (credits) involving 36 to 48 hours a week. A student should have some sort of practical knowledge of the following: carpentry, surveying, drafting, bricklaying, plastering, auto-driving, photography, machine shop work, dyeing, field work, general farm work, instrumental music and so on. Such common work as waiting on table for two hours etc., is available during the academic year, which relieves a student from expenses for board. A partially self-supporting student by working during the summer vacation may save up from \$150 to 200. Kansas N. Y. University, Pittsburg, Union University, Antioch College offer 'co operative' courses in industrial Engineering by which a student can earn one year's tuition fees working in industrial plants for which he also receives credit for his practical experience.

"The University of Michigan has under consideration the opening of similar co operative courses in Civil and Electrical Engineering. One year more is required to graduate in Engineering by pursuing co operative courses."

If America has to model her schools and colleges so as to enable students to earn their scholastic expenses, how much more necessary it must be for our schools and colleges. It is not far better that we find work for poor students than that we pauperise them by providing free student-ship? It is impossible to exaggerate the harm we do to India's youth by blighting their minds with the false notion that it is ungenially to labour with one's hands and feet for one's livelihood or schooling. The harm done is both moral and material. Indeed much more moral than material. A false scholarship lies and should lie like a load upon a conscientious lad's mind throughout his whole life. No one likes to be reminded after life that he had to depend upon charity for his education. Contrarily where is the person who will not recall with pride those days if he had the good fortune to have had them when he worked in a carpentry shop or the like for the sake of educating himself, mind, body and soul?

C. M. S. Sire's' College.

The Prize Distribution of the above College will be held in the hall of St. John's College, on Wednesday, August 15th at 5 o'clock.

All Old Girls and friends of the College will be welcomed.

S. L. PAGE, Principal.

Mis. 1265.

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